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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

AUGUST, 1860.

Can we Raise \$100,000 ?

" We are of opinion, that at least the sum of \$100,000 should be raised in the ensuing year, for the Domestic Missions of the Church, and it can be done, and more, if the Church will but do its duty. We are persuaded that 1,000 persons, or parishes, can be found to contribute \$100 toward this fund."

COMMITTEE ON THE REPORT OF THE DOMESTIC COMMITTEE.

How many Parishes will yet Contribute ?

THE year is fast wearing away, and yet many parishes from which we always hear have not sent in their annual contribution. We have heard this year from not a few which have not contributed before, which led us to hope that there would be a large increase of contributing parishes this year, as well as a gratifying advance upon the amount of our contributions.

We have made some progress, and are grateful for the tokens of interest we have had from both parishes and individuals. In many cases they have been so kind and liberal, and accompanied by expressions of such hearty interest, as have been truly cheering. We have had promises from other quarters, and are induced to hope that not a few are only waiting to show their interest by liberal contributions.

The present year was ushered in by the warm and cheering scenes of the General Convention and the Board of Missions. We have had from several individuals spontaneous gifts of \$100 since the year commenced. One of these has come in during the present month from a zealous member of the Board of Missions. Now, how shall the end we seek be reached ? By able and liberal individuals sending in their willing contributions. By every parish which is able, determining to come as near as possible, if not up to, or beyond the measure of \$100. By other parishes doing what they can, in all sums, large or small, to show their interest, and help the cause. We call then, once more, on all the clergy and parishes which have not yet contributed, promptly and soon to take a collection for our domestic missions. We are especially desirous that this year should be a good year, to justify the spirit and expectations of the late meeting of the General Convention, and of the Board ; to meet the enlarging wants of our growing field ; to save from disappointment and suffering our Missionary Bishops, and other faithful laborers, to whom the faith of the Church is pledged ; and to show, before the Church and the world, that there is among us a true, warm-hearted missionary spirit, which acts upon the inspired rule, " As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith."

We call, then, on the parishes, to rally, one and all. We put it to the hearts and consciences of the ministers, and members of the Church, whether or not our cause shall be sustained, and shall go on and prosper. By all its high and holy interests ; by all its past history, and blessed fruits ; by all its favored opportunities and cheering prospects ; by all the claims and wants of those whom it is set to help—we ask you to rally for our cause, and send in your timely and liberal aid.

Bishop Lay at Fort Smith.

THE Missionary Bishop writes, that after seven weeks of hard struggling, he has at last reached his new home, leaving many of his effects upon the road. Weary, worn, and sick, he was there settling his family in their new abode, and encountering already a heavy correspondence. The hearts and prayers of many will follow the Bishop to the distant border where he has pitched his tent, and in all his future journeys and labors. We are confident that the justice of the Church, as well as its Missionary interest and sympathy, will not desert her Missionary Bishops and other laborers, whom she has called and sent forth to do the Master's work, and extend His gospel and kingdom in the wilderness. The special fund already contributed for the Southwest and Bishop Lay (which is acknowledged in this number), shows the strong hold which his mission has upon many warm hearts and liberal hands. This interest, we trust, will not be less, but rather growing and deepening, in its real sympathy and substantial fruits. We here give a statement of what has been received : may it be richly blessed.

In the present number, Bishop Lay acknowledges contri-

butions to the amount of. \$3,644 83

[The above embraces what was handed to Bishop Lay and to his agents, Mr. Sass in Charleston, and Mr. Wyman in Baltimore.]

Amount heretofore received at the office in New-York, say 1,230 65

Contributed also, by individuals, to Bishop Lay's private fund. 540 00

————— \$5,415 48

So the \$10,000 is not *quite* made up.

Missouri.

St. Joseph—W. R. Pickman.

AFTER the closing of the Diocesan Convention of Missouri, which met in St. Paul's Church, St. Louis, on the 25th of May, I came to Salem to visit my parents, and expect to be here until July. In the meantime, my place is supplied at St. Joseph by the Rev. Mr. Ryan, of Elwood, K. T.

You will be pleased to hear that, by the blessing of the good God, our work at St. Joseph still prospers. A large and devout congregation is filling the church to its capacity, and it will not be long before another and larger building will be required ; in fact, I know that we are losing members from want of accommodation. We would attempt building this year but do not deem it expedient. During the past year we have done more than we were well able ; we have built a very comfortable parsonage, which has also been partly furnished by the parish. The church is free from debt, with the exception of \$250 ; this is assumed by the Vestry, and so arranged as to leave no encumbrance upon the church.

Minnesota.

Crow Wing—Rev. E. S. Peake.

SINCE sending last report I have officiated every Lord's Day, dividing the time equally between Little Falls, Crow Wing, and St. Columba—with the exception of last Sunday, when, being absent at Convention, I assisted in the services at Minneapolis, preaching in the afternoon. At St. Columba two adults and one infant have been baptized ; at Little Falls two infants have been baptized ; at Crow Wing one infant has been baptized.

The corner-stone of the Chapel of the Holy Cross was laid at Crow Wing on Ascension Day, by the Rev. E. G. Gear, now Chaplain U. S. A. at Fort Ripley. Morning prayer and holy communion were celebrated, and a most instructive and interesting sermon preached by the Rev. Mr. Gear upon the occasion.

On the first Sunday after Trinity the service of the Church was celebrated by the Rt. Rev. Dr. Anderson, Lord Bishop of Rupert's Land—your missionary being absent at Little Falls. Bishop Anderson came, through on horseback, in ten days and a half, *en route* for James' Bay, via Sault Ste. Marie.

The frame of our chapel is now erected, and it will soon be enclosed.

The people of the vicinity have contributed much of the material, and the labor is being done by a young carpenter, who was baptized in Prince Edward's Island. Many thanks to those who have aided us in our work, especially our friends of the Holy Innocents, New-York.

Alabama.

Carlownville—Rev. F. B. Lee.

THE Church maintains its ground at both stations, and there are accessions without losses, though they are neither large nor frequent. This fact, however, I am happy to say, applies more properly to the white congregations. Among the colored people, who are ministered to three times a month, there is a greater religious interest manifested, and the increase in the number of attendants upon the services is very encouraging. The effort is made, as far as can be, and by degrees, to familiarize them with the liturgy, and portions of it can be readily repeated by many. This is the chief difficulty to be encountered in instructing this class of people, but when overcome, affords the strongest bond by which to hold them to the Church.

Washington Territory.

Fort Vancouver—Rev. J. McCarty, D. D.

I AM happy to be able to report that the alterations and improvements in the buildings, which I mentioned in my last communication we had purchased for the worship of our congregation in the village, have been nearly completed, and the house will be ready for consecration in a few weeks. To have succeeded, at so early a day, in obtaining such a neat and commodious place of worship, on a valuable lot of land, and one sufficiently large for both the church and parsonage, is cause of encouragement to the congregation, and of thankfulness to God. Although the fencing of the lot, the removal of the building, and the improvements in the same, have cost much more than we had anticipated, owing to the high price of mechanics' wages (four and one half dollars per day), yet we have but a very small debt, which I believe will be paid off in a short time.

I am still more gratified to be able to say the congregation has greatly increased during the last three months ; and, I have reason to believe, some few at least are becoming more interested in the concerns of their spiritual

state, as well as more attached to our Church. And now, after having long persisted, under great discouragements, in my efforts to build up a congregation in the village, I have the happiness of seeing the first fruits of my labor there, not only in the increasing and more regular attendance of the congregation, but in indications of their becoming personally more religious; for which our thanks are due to Him "who giveth the increase."

As the superintendence of the work on our church building, and raising the funds to pay for the same, has fallen mainly on me, as well as on account of the increased importance of the congregation in the village of Vancouver, I have been absent, in the discharge of missionary duty elsewhere, much less than usual. I have devoted a Sunday to Oregon City, another to Milwaukie; the last month I spent a Sunday at the Dalles, giving the morning service to the garrison and the afternoon to the village. The growing importance of the Dalles requires that we have a missionary there as soon as one can be procured.

I have baptized one adult and four infants, performed two marriages, and attended several funerals.

Iowa and Dacotah.

Sioux City—Rev. M. Hoyt.

THE history of Sioux City dates back to the year 1856, when the first cabin was erected. During the years 1856 and '57 its growth was very rapid; its population amounted to from 1,600 to 2,000 souls, mostly young men. Speculation was rife—property arose to an almost incredible height. A young man, the possessor of four or five city lots, considered himself independently rich. In 1858, the pressure of the times began to be severely felt here, as they were all over the west; the floating mass of population, which constituted a very large proportion of our inhabitants, were compelled to leave. Some have gone to the mines, some to Dacotah Territory, and many returned east. We now number about eight hundred souls. Our present population may be regarded as stable as that of any western town. We are now looking forward to a steady, gradual, and healthy growth.

Sioux City is almost on a line west of Dubuque; it is the terminus of the Dubuque and Pacific Railroad. There are nearly one hundred miles of this road completed, and the company are pushing it forward to completion. So soon as the road is completed to Fort Dodge we shall benefit by it. Sioux City has a larger back country to sustain it than any town

on the Missouri river north and west of St. Louis. N. W. Iowa, N. E. Nebraska, and all of Dacotah Territory, must make this the point for the transshipment of all goods and produce. When the country about becomes settled its growth must be rapid. A few years will rank Sioux City at least among the first of the second class cities of the west.

I came to Sioux City in the fall of 1858 ; I was then suffering much from bronchial affection ; I was also compelled to be absent some months. I returned here last August, from which time may be dated the establishment of the Church. Since that time I have officiated every Lord's Day, without, I believe, a single intermission, except when absent in Dacotah on a missionary tour. This place was made a missionary station January 1st, 1860, and I became a missionary of your Board.

On my arrival here I found three female communicants and three Church families ; of these two of each have left. We now number ten communicants, and from ten to twelve communicants may be considered of us. A class for confirmation is now awaiting the coming of our Bishop. My present services on the Lord's Day are the morning and evening services, with sermons ; at three o'clock in the afternoon a lecture on confirmation, using some of the collects and reading a portion of Scripture. On Friday evening of each week I have service, generally reading portions from "The Spirit of Missions," or Church papers bearing on the subject. The great design of this evening service is to imbue the minds of my communicants with the missionary spirit—to bring facts before them, to enlist their interest. We are now devoting all our efforts toward the erection of a church, which is our great want. I intend, however, before the close of the current year, to present the subject of Missions before my people, and I feel no hesitancy in saying that the collection will amount to at least one dollar for each communicant.

Our church building is in progress ; its cost will be about \$1,800. We raise here two city lots and upward of \$1,000. Kind friends, perhaps I might say personal friends, have sent me between two and three hundred dollars to assist us.

I have addressed letters to some of the leading clergy of our Church, asking assistance, and circulars to some two hundred of my brethren, asking from one to five dollars, as their means will permit. What will be the result of the appeal I know not ; some few have responded favorably, and their words of encouragement have cheered me on my way. That the work will be carried on to completion I am confident, for the cause is the Lord's. Could brethren at the east realize the absolute necessity of church buildings to the gathering of congregations, they would not wonder that clergymen, for the sake of Zion, and the establishment thereof, endure the reproach, and that willingly, of being called Church mendicants.

Sioux City—Rev. M. Hoyt.

I received, some time in April, your letter, notifying me of my appointment as an itinerant missionary for Dacotah Territory, in connection with my mission here. I had just returned from a missionary tour up the Missouri, as far as Fort Randall, 140 miles from Sioux City.

The Indian title to the land in the territory was extinguished last summer, and the country opened for settlement too late in the year for much emigration. This present season there is considerable emigration, but not as large, I think, as was anticipated. The gold excitement has directed public attention in another direction. As far as I can learn, the principal amount of emigration has come from Minnesota and Iowa. There may be at present one hundred and twenty-five families in the territory, and perhaps as many young men, who have made claims. The most prominent points are Yancton, Bonhomme, and Vermillion. Yancton I look upon as the most prominent point; it is situated on the Missouri, sixty-five miles from Sioux City. It is one of the most beautiful sites for a city I ever beheld; it is surrounded by a rich and fertile back country. Vermillion, also on the Missouri, thirty-five miles west, is a prominent point; it has, in fact, some advantages over Yancton. At both of these points I have the promise of lots for church and parsonage.

Bonhomme I have not been able to visit, it lying off from the stage route. There is a settlement there of some sixty; it is highly spoken of. So soon as I have seen Bishop Talbot, and determined on the course I am to adopt, I purpose to take this settlement in my district.

My present impression is, that the best way to serve the Church and the cause of Christ, is to adopt the colporteur system, visit from house to house, distribute bibles, prayer, and other religious books, and say a word for Jesus—holding public services wherever we can collect together two or three families. I know of no other way by which the Gospel can be brought to bear upon two thirds of the people; they are so far separate, one from the other, you cannot, on a week-day, collect them for public worship.

Had I a library of from one to two hundred volumes, which I could use as a circulating library, I think I could accomplish much. They need to be books of a practical character. I could lend each family a book, as I made my first visit, could call and get it on my next, and leave another. The books would be read, and the context would afford a good text from which to preach Christ and Him crucified. Should this plan meet your approval, cannot some way be devised by which such a library can be secured? I purpose to select from my own library what works I have suitable, and apply them to this use. I have bibles and testaments sufficient for the present year; I need prayer-books; I ought to have at least one hundred for this region.

In regard to the present spiritual condition of this field, you can form some opinion when I state that a large proportion, for the last two or three years, have been living in Nebraska, opposite, waiting for the land in Dacotah to be opened for settlement, and have not had an opportunity of attending a place of worship.

I have not been able to hear of but six or seven members of any denomination of Christians in the whole Missouri slope. The people attend worship more to pass away an idle hour, or to hear "what the parson has to say," than to worship God. Many are theoretically infidel; they think it manly—a mark of independence—and they are independent; yet the power of the Gospel can reach them; and for such Christ died, and to such the Gospel should be preached.

I have thus given you a plain, unvarnished statement of facts. I have but just entered upon my work. I am waiting to see Bishop Talbot, to mature and perfect a plan of operations. In my next report I trust I shall be able to speak of progress.

Ohio.

Columbus—Rev. J. L. Grover.

WE have spent in our Sunday-school, for books, periodicals, and tracts, \$75; repairing church edifice, about \$300. Our congregations are better than at last report, and our Sunday-school about doubled. The prospects of the parish are regarded as decidedly encouraging. I am sure that the aid generously afforded by the Missionary Society is judiciously appropriated at this point. We will ultimately, and before a great while, have a self-sustaining parish, well trained in the peculiarities of the Church, ready and willing to aid in the great work of Church extension, at home and abroad.

Texas.

San Augustine—Rev. J. Owen.

I AM happy to say that our parishes have been recently favored with the primary visitation of our esteemed Diocesan. On Whit-Sunday he consecrated to the service of God the church at Nacogdoches, in the morning, and administered the holy communion; in the afternoon he confirmed five persons, and at night held a third service—on which occasion the Rev. Mr. Quinby preached, and the Bishop delivered an impressive address on the

subject of Missions. On the following day he travelled thirty-three miles on his way to San Augustine, where he arrived the following morning, and officiated in the Methodist church, preaching, and confirming three persons. Another service was held at night, an adult was baptized, the Bishop preached again, and confirmed two persons, after which a collection was made for Diocesan Missions.

This visitation of our Bishop made a very favorable impression everywhere, and was felt to be a manifest blessing to these long-neglected parishes. It was a matter of deep regret to all, that the once neat Gothic church at this place could not be consecrated, by reason of the falling of a portion of one of its walls, and the want of a legal title to the lot on which it stands. We shall now be able to ascertain what can be done in this case, as the suit which was to determine its lawful claimant has been very lately decided in our Supreme Court.

In the gathering in of the living stones of the spiritual temple here, the number, indeed, was small, but was, we confidently hope, the first fruits of a richer harvest. Some, who would have increased the small bands, had moved elsewhere ; not to be lost to the Church, but gladly to assume, where they reside, the vows of fidelity to her, for the sake of her great head and their Saviour, whenever an opportunity offers.

The Church in Texas cannot be too thankful for the gift of God in the person of our Diocesan, who promises well to endear himself greatly to the hearts of the clergy and laity, and to do a good, great, and lasting work here, for the benefit of immortal souls, and the glory of our blessed Redeemer. His is indeed an arduous undertaking, but, with the sustaining and comforting help of his Master and Lord, he will go on prospering and to prosper.

Florida.

San Augustine—Rev. A. A. Miller.

It is my duty to send a report at this season, though the materials, at such a station as this, are necessarily few. Our missionary work here is rather peculiar, consisting for the most part in ministering to the stranger and the sick, who seek our climate for comfort and health. During the past six months an unusual number of such have visited us. My own health is not strong enough to perform all parish duty, in public services, though with gratitude I have rejoiced in the privilege of aiding even in these.

The Vestry invited the Rev. D. G. Estes, of Massachusetts, to spend the winter months in our parish, and under his ministry, most acceptable

to his people, the public services on Sundays, and all holy days, have been faithfully maintained. During the season of Lent there was daily service, well attended. We thus tried to afford the members of our communion all the privileges which they might have enjoyed in other cities ; and I trust some seed sown will spring up, to bear fruit either here or elsewhere. I say elsewhere, because we have visitors from all parts, not only these United States, but of the world, and we know not where the results of our labor may be manifested.

The importance of this station, as a means of diffusing the influence of the Church, has been rightly estimated, and is, I think, increasing every year. We are no longer an isolated community ; but, with a railroad of fifteen miles to the St. John, we shall be brought into communication with the north, and made easily accessible to the interior of our own State, so that we have every reason to expect an increase in our residents. The winter has its attractions for some, and the summer for others ; and perhaps there is no place in our country where, through the whole year, can be enjoyed so pleasant a climate.

Our missionary work among strangers has, of course, many discouragements, but it has peculiar privileges, also. If allowed to minister the blessed comforts of the gospel ; to share our common home, the Church of Christ, with his suffering members, far removed from their earthly associations, without relatives or friends around them ; and at last, to cheer their fainting spirits with the bright promises of that world where alone a true communion of love and friendship exists in the fellowship of Christ, then are our hearts lifted up with joy and gratitude to Him who "giveth songs in the night," and watches over his children wheresoever they may wander. The Church, in all her privileges, is perhaps better appreciated in the sick-room, and at the bedside of the dying, than in any other place on earth. There the presence of her Lord, and "the invisible things" which He has revealed to her, are realized, while the outward pressure of the visible and earthly is removed.

We hope that new means of influence will be afforded to reach other parts of our State from this point, and that hereafter our reports will exhibit a larger amount of labor done and results enjoyed, to the glory of Him who has called us to the work.

Wisconsin.

Plymouth—Rev. A. B. Peabody.

Six months are now nearly elapsed since my appointment as missionary to this point. Except an absence of two weeks in April, to bring my family

hither, I have, by God's grace, been able to perform my duties here regularly and fully. Everything goes on encouragingly ; the little church is generally filled at morning service, and a goodly number come to the evening. The Sunday-school continues prosperous, and is largely attended—something over a hundred being now on the teachers' lists. The number of teachers is fourteen.

On Sunday, the first after Trinity, our venerable Bishop visited us, and confirmed five persons, all of them but one being in adult years, and three of them brought in from without. On Whitsunday, two persons were baptized, one adult and one child. The present number of communicants is thirty.

Two years of very poor crops have embarrassed the people here, and among them most of those who are of our communion, and hence an inability to do what they otherwise would in the common work of the Church. A return of fruitful seasons is confidently, and I think I rightly judge, prayerfully, looked for, when it is hoped the help so kindly extended to us by both the Domestic and the Diocesan Boards of Missions, will meet a better return.

Green Bay—Rev. E. A. Goodnough.

This mission to our red brethren continues to prosper, by the blessing of God, more and more. Many of the Indians are earnestly inquiring after the knowledge necessary to the soul's health. The missionary, although meeting continually with countless disappointments and discouragements, is cheered as often to persevere, even unto the end.

Truth faithfully preached, with prayer for the enlightenment of the "Spirit of Truth," must in time overthrow heathenish error, and open the eyes blinded with unbelief. Opposition to that which is good must cease after awhile, if we can hold out, to bear with patience all the ignorant and malicious abuse its enemies can heap upon us. These assertions are being proved true, in an eminent degree, at this mission. Some of the Indians who opposed the Gospel most strongly, a few years ago, are now the best friends of its progress. Satan has failed to overthrow the truth, by means of heathen rites and the practice of witchcraft. The desertion of false friends has, as ever in all its history, been a benefit to the cause of true religion. Evil disposed persons, who have, by slanders and falsehoods, tried to injure the usefulness of the mission, are already beginning to show their true character, and are fast losing the little influence they gained by such wicked means, so that now the prospect of still greater success in the future is very bright. May this mission be the means, under God, of prov-

ing to the Church that the red men of the land can be redeemed, can be brought home to the household of Christ, and be made the children of God and heirs of the kingdom of Heaven.

The suffering on account of the failure of the crops last year, has not been as great as was anticipated last fall; there has been, however, some want felt by a great many of the Indians. The prudence of a former missionary served, at this time of need, to give food to the Indians. At the time of the last "treaty" some money was loaned for the benefit of the missionary, a thousand dollars of that sum remained, and I proposed to the Indians to take it up and buy provisions, to use while putting in their spring crops; this they did, and it was thus a great help to them. Soon after this took place, three of the "Society of Friends" came on from Philadelphia, with a large quantity of provisions and seed, which they gratuitously distributed among the Indians; so that now there is plenty once more in the tribe. The Indians have thus been able to plant, this year, fully as much as heretofore, and there is now every appearance that the harvest will be a bountiful one.

The day-school of the mission has been kept in our new but unpainted school-house, by myself, all winter. I have on my list over seventy scholars, with an average attendance, for one hundred and forty days, of twenty-two. This is an improvement on the past. Morning and evening devotions, taken from the English prayer-book, have been daily offered to the God of Hosts, at the opening and closing of school, with the most blessed results. The day-school is one of the chief means upon which we must rely in teaching the Gospel to the Indians; and we hope to make this means still more efficient at this mission hereafter.

The Sunday-school, also, has been well attended during the past year, with good results. Many of all ages come to this school; a good number can read. Last year Bishop Kemper procured a quantity of Sunday-school books for us, from the Church Book Society; these have all been read by some; and it would be a good work if some friend would give us another supply.

The missionary has been able, by the Divine blessing, to hold regular Sunday services throughout the year. The congregation has always been good, the behavior excellent in the house of God, and the responses and singing have greatly improved.

The holy communion has been celebrated monthly, in the public worship of God, and frequently in private houses, to the sick and dying. These occasions have been full of blessings to missionary and people; and, truly, no occasion can stir the heart of the messenger of the Crucified more powerfully than that when he kneels beside the bed of a dying Indian, bringing, as it were, the consolations of the Friend of sinners from the Mount of Olives to the lowly cabin of the red man in the wilds of Wisconsin.

The communicants have constantly increased during the past year, and the present number in good standing is one hundred and twenty-five. There are at present quite a number on trial, and preparing for the rite of confirmation.

In all respects the prospects for the future usefulness of the mission is very cheering. Time and patience, and earnest prayer for the guidance and blessing of the great Shepherd, will certainly bring great things to pass in Indian missions as well as in any other.

I am fully convinced that Indian nature is, after all, nothing but human nature in its natural corruption. In every nation, he that feareth God and doeth righteousness, is accepted of Him ; and God has made of one blood all nations of men for to dwell on all the face of the earth ; but we cannot expect that a people like the Indians can be changed in a day, or even in a generation, from a condition worse than heathen darkness to one of perfect civilization and Christianity. The great work requires time, and patience, and self-sacrifice to an uncommon degree ; but if we sow the precious seed, and water the tender shoots of piety with care and love, having a living faith in the promises of the blessed Redeemer, the harvest will be glorious and abundant beyond our expectations. Truly, if we do our part, the Lord of the Harvest will not fail to do his.

I return grateful thanks to all who have aided us to build our nice school-house ; and I will merely mention the fact that the mission-house is in need of repair very much. I will not urge any to give anything to aid us to repair it, for there are other calls for their alms more worthy of a hearing, but if any feel disposed to give something for this object, in addition to what they have already determined to give to those more worthy objects, we shall be glad to receive it, and will apply it so that it will be a lasting benefit to the mission here, and a great comfort to the missionary.

Appointments.

In Texas, Rev. J. H. Quimby, to itinerate under direction of the Bishop, from ———

“ California, Rev. Chas. C. Pierce, from ———

“ Alabama, “ W. M. Bartley to Tuskegee, from Feb. 1st.

“ Indiana, “ C. A. Foster to Mishawauka, from Apl. 1st.

“ Illinois, “ W. L. Bostwick to Warsaw, from Jan. 1st.

“ Minnesota, “ Chas. Woodward to Rochester, from Apl. 1st.

“ “ “ Edw. Livermore to St. Peter, from Apl. 1st.

“ “ “ L. D. Brainard to Chanhassan, “ Apl. 1st.

“ New-Mexico, “ W. S. Southgate to Santa Fe, from July 1st.

Resignations.

In Michigan, Marquette, Rev. H. Safford, from April 1st.

“ Maine, Eastport, Rev. W. S. Chadwell, from June 18th.

“ Iowa, Lyons, Rev. W. H. Beers, from April 1st.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from June 15th to July 15th, 1860 :

Maine.	
Wiscasset—St. Philip's.....	\$5 42
New-Hampshire.	
Nashua—St. Luke's.....	5 00
Massachusetts.	
Boston—Advent.....	37 53
Rhode Island.	
Providence—St. John's, monthly collection in Chapel....	\$26 32
“ “ morning, S. S., quarter's pledge to Bp. Lee, Iowa.....	125 00 151 32
Connecticut.	
Glastonbury—St. James'.....	2 00
Norwich—Christ.....	118 90
Portland—Trinity.....	25 00
An Episcopalian.....	2 00 122 90
New-York.	
Cold Spring—St. Mary's, thro' Mr. Parot.....	3 83
Delhi—St. John's.....	9 63
Fordham—St. James'.....	82 00
Manhasset—Christ.....	76 24
New-York—A Friend to Missions, &.....	1500 00
“ Holy Communion, spl., for Southwest, Bp. Lay.....	250 00
“ St. Bartholomew's S. S., thro' J. Reese, Supt.....	51 47
“ St. James'.....	61 00
White Plains—Grace, add'l.....	1 00 2035 17
Western New-York.	
Buffalo—St. Luke's.....	4 00
Family of De Vaux College.....	2 05
Mt. Morris—St. John's.....	12 00
New Berlin—St. Andrew's.....	8 00
Paris Hill—St. Paul's.....	5 00
Rochester—Trinity.....	51 00
“ “ H. L.'.....	10 00 92 05
New-Jersey.	
Jersey City—St. Matthew's.....	44 30
Rahway—St. Paul's.....	13 00 57 30
Pennsylvania.	
Carbondale—Trinity S. Sch....	2 00
Collected by a Young Lady for Bp. Lay.....	20 00
Lancaster—Hope Chapel.....	2 00
Lebanon—Christ.....	20 00
“ John A., second birth-day	3 00
“ Edward M., fourth “ ..	3 00
Mt. Washington—Grace S. S., for “ Susannah,” Crow Wing Mission.....	\$25 00

Oxford—Trinity, of which \$5 is for Rev. E. A. Good-nough.....	50 79
Pittsburg—St. Peter's.....	27 15 \$152 94

Delaware.

Baltimore Mills—Grace.....	67
Indian River—St. George's....	1 08
Millsboro'—St. Mark's.....	57
Wilmington—Capt. S. F. Dupont, U. S. N.....	100 00 192 32

Maryland.

Baltimore—Emmanuel, spl., for Southwest, Bp. Lay.....	150 00
“ Grace, for.....do.	155 50
“ “ Miss. Meeting, do.	513 79
“ Mount Calvary. ... do.	10 60
“ St. Paul's..... do.	50 00
Georgetown, D. C.—St. John's, for Olympia, W. T.....	100 00
Washington, D. C.—Christ S.S., for Oregon and Washington.....	20 00
“ Grace, a Friend, for Missionary Bishops.....	12 50
Prince George's Co.—St. Paul's, Jos. C. Thomas.....	17 00
St. Mary's Co.—St. Mary's....	10 00
Sundry persons, for Bp. Lay....	127 50 1166 29

Virginia.

A Lady, thro' Rev. Dr. Coxey, for Bp. Lay.....	20 00
Gloucester—Ware Ch.....	5 00
Greenville Co.—Meherrin Par..	5 00
Middleburg — Emmanuel, for Epis. Miss. Asso.....	50 00
Petersburg—From Friends, for Bp. Lay	40 00 120 00

North Carolina.

Graham—Thro' Mr. Sass, for Bp. Lay.....	3 00
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South Carolina.

Camden—Grace, spl, for Southwest, Bp. Lay.....	74 53
Charleston—Grace, for do.....	165 00
“ Holy Communion, do..	65 50
“ St. Michael's..... do.	205 78
“ St. Paul's..... do.	142 00
“ St. Peter's..... do.	145 00
“ St. Philip's..... do.	378 23
“ St. Stephen's Chapel, do.	2 00
Clarendon—St. Mark's.....	5 00
Pee Dee, Prince Frederick's Par.	85 00
“ “ for Oregon..	5 00
Pineville—For Bishop Lay....	20 00
“ St. Stephen's and Upper St. John's, for do.....	75 00
Pendleton—St. Paul's.....	12 00
Society Hill—Trinity.....	67 30
Wallerboro'—St. Jude's.....	12 00 1462 34

Georgia.

Savannah—Christ, special, for Southwest, Bp. Lay.....	771 00
“ St. John's, for do.....	226 00
“ L. N. Macon, for do..	50 00 1047 00

Florida.				Kentucky.			
Fernandina—St. Peter's.....		\$26 29		Danville—Trinity.....		\$10 00	
Jacksonville—St. John's.....		37 96	\$64 25	Michigan.			
Alabama.				Kalamazoo—St. John's S. S....		6 00	
Mobile—St. John's.....			5 00	This contribution was credited in June			
Mississippi.				No. to St. Luke's, Kalamazoo.			
Missouri.							
Annandale—St. John's.....		2 50		Fayette.....		\$5 00	
Sunnyside—Mrs. A. E. Pickens.		5 00	7 50	Huntsville.....		5 00	
Louisiana.				Lexington—Christ.....		6 60	16 60
Thibodeaux—St. John's.....			57 00	Minnesota.			
Ohio.				Wabashaw.....			4 25
Miscellaneous.							
Cleveland—Grace.....		50 00		Epis. Miss. Asso.....		500 00	
Maumee City—St. Paul's.....		3 50		Int. on deposit to July 1st....		104 32	604 32
Oberlin—Christ S. Sch.....		3 00		Total from June 15th to July			
Tiffin—Trinity.....		3 82	60 32	15th.....		\$7,402 82	
Illinois.				Amt. previously acknowledged..		49,734 11	
Jacksonville—Trinity, for Gull				Total since Oct. 1st.....			
Lake Miss., Minn., S. Sch.		3 00	16 00	\$57,136 93			

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

AUGUST, 1860.

CHINA.

THE following from Bishop Boone will be read with painful interest. At the date of issuing our last number, there was ground for hope that satisfactory adjustment would be made of threatening difficulties without a resort to arms. Such hope, it would seem, can be no longer entertained.

“SHANGHAI, *April 17, 1860.*

“MY DEAR BROTHER :—When I wrote you a fortnight since, I was full of sanguine hopes that the Emperor of China would accept the ultimatum offered by the English and French. These hopes have all been disappointed, and war, it is supposed, is now inevitable, and it promises to be the severest struggle yet had with the Chinese. Its seat will be near the capital ; there will be a larger portion of Tartar troops, many of whom will have seen service on the Russian border, and there will be hard fighting ; but, with their arms and discipline, it will be all in vain in the open field ; but they may pursue a Fabian policy, and then the July and August sun will come to their aid.

“The people seem to sympathize with their Emperor in this war, and think him right. They think the English should rather be called upon to apologize to him for attempting to force a passage, with forty vessels-of-war, up one of the rivers leading to his capital in time of peace, than he for having, through his officers, fired upon the invading vessels. If the case were the ratification of a treaty at Washington, Old Point Comfort and forty English vessels-of-war, we would most likely think as the Chinese do, and that an apology was out of the question on our side.

"If the forces at the North should meet with a repulse, there will most likely be an effort to clear the seaboard of all foreigners ; but I think they will do nothing to molest us here until they see how things go at the North.

"My desire for peace is very great, and to see the country open. We have now seventy-four missionaries, male and female, at Shanghai, and there will soon be over eighty. Most, however, are new-comers who cannot preach.

"We are pursuing our work without any molestation, and are from time to time called upon to baptize those who have received the good seed into their hearts."

REPORTS OF MISSIONARIES.

THE following reports from some of the young Missionaries, who sailed with Bishop Boone, in July, 1859, have been recently received. They present in a very strong light the formidable difficulties in the way of acquiring a thorough knowledge of the Chinese language.

Several other reports are on hand, and will appear in our next number.

REPORT OF REV. S. I. J. SCHERESCHEWSKY.

SHANGHAI, *April 5th*, 1860.

REV. AND DEAR SIR :

IF missionary work be supposed to consist exclusively in either public preaching, or enforcing the truths of our holy religion upon individuals in private conversation, I cannot as yet, as might be easily supposed, report of any missionary work on my part ; but, if missionary work is understood to comprehend everything which has a bearing upon the propagation of the Gospel among the heathen, I dare say that I have been engaged in missionary work already ; for that which has the first and immediate bearing upon the propagation of Christian knowledge among the heathen, on the part of the missionary, is unquestionably the acquisition of the language of the people whom he has come out to instruct. Without this he can do nothing, and with the study of the Chinese language I have been almost exclusively occupied nearly since we left New-York.

Now, since the Committee requires it of the missionaries that they should report to it of their daily proceedings, as missionaries, of course, *i. e.*, that

they should report of their missionary work, and since, as intimated before, the missionary work in which I have hitherto been engaged consists in the study of the Chinese language, I proceed to make a few remarks with reference to it. And, first, allow me to observe that the first thing which a foreign missionary has earnestly to strive at, is a *competent* knowledge of the language of the people to whom he wants to proclaim the Gospel of the Son of God. When I say a competent knowledge, I mean such a knowledge as would enable one to express himself intelligibly and clearly in proclaiming the truths of our holy religion. There have, indeed, been missionaries who, almost immediately after their arrival, having picked up a few broken phrases, commenced, as they supposed, to preach the Gospel to the heathen, but which preaching most likely consisted in nothing more than uttering some sounds wholly unintelligible to the hearers. Now, without doubting for a moment that such as have pursued such a course have done it out of a sense of duty, it can fairly be asserted that preaching the Gospel in such a manner is exhibiting a zeal without much knowledge. The truths of the Gospel have never been designed to be uttered in an unintelligible jargon ; they require as much clear and lucid language as any other subject calculated to engage the hearts and minds of men. There is, indeed, a power in preaching the pure Gospel of Christ peculiar to itself, not to be met with in the annunciation of any other subject, but nevertheless the preaching must be done in language intelligible to all, or else it will prove of no effect, if not productive of mischievous results. The Gospel of Christ is to be made honorable in every respect, but more especially in the manner of its being preached. Now, to preach Christianity at random, and in an incomprehensible gibberish, to such a people as the Chinese, who, perhaps, more than any other people, are fastidious about language, is anything but making it honorable.

Since the close of the apostolic age, the age of the special manifestation of the power of the Lord in the Church, in mighty miracles and diverse gifts of the Holy Ghost, it pleased Almighty God to carry on the propagation of the life-giving Gospel of Christ in the world, in accordance with the general laws which He has established in his universe, and, consequently, in accordance with the principles and laws of human nature. The ordinary working of the Holy Ghost in the hearts of men has never been supposed to be a violation of these laws and principles. Now, according to these very laws and principles, nothing can be communicated to others unless it is done in a language well understood by them. Now, in my humble opinion, it will require at least eighteen months' very hard study before one would be enabled to express himself on any topic, not belonging to the routine of common life, intelligibly and clearly in a foreign tongue. This is true with reference to all other languages—some of the easy European languages, perhaps, excepted—but more especially is this

the case with regard to the Chinese language, which is acknowledged by all to be a very, very difficult language, if not one of the most difficult languages spoken on the globe. In the study of this language one encounters with difficulties, peculiar to itself, not to be met with in the study of any other language. I say the Chinese *language*; I should rather say the Chinese *languages*, for really one desiring to become usefully familiar with the speech of China, has to study at least two, if not three, almost distinct languages. First of all, a missionary has to acquire a knowledge of the dialect of the place where he is destined immediately to work. There are a great many such local dialects in the empire; almost every district has a dialect or *patois* peculiar to itself; these differ very considerably from each other, so that a native of one province can with much difficulty understand the dialect of another. Now these local dialects, or colloquials, which constitute the oral medium of communicating thought among the Chinese, are very difficult to acquire; first, because they are destitute of books, and books will always be the best and surest means of acquiring a competent knowledge of any language. Particularly is this the case with such as are already advanced in years; for a knowledge of a language does not consist in a mere knowledge of words of a vocabulary, extensive as it may be, which can perhaps be acquired without the aid of books, although even this not very easily with regard to words that have a bearing upon abstract subjects; but it rather consists in being familiar with its idioms and spirit, to which books are the surest if not the only way. Now, as already observed, there are no books written in the colloquials of China. In the colloquial of Shanghai, with which our missionaries have to do, there have, indeed, some versions been made by the missionaries, and I have no doubt they are very good versions, too, but they are, after all, versions, and versions are not generally the means by which to get a clear apprehension of the spirit of a language. And particularly can this be asserted of versions made into the Chinese, keeping in mind the fact of this language differing in every respect from all western languages, as widely as can possibly be imagined.

Another difficulty in acquiring Chinese consists in the fact of its being devoid of what we are accustomed to call grammar. It has no inflections of words whatever; all the relations which are expressed, in western languages, by the means of declensions and conjugations, are denoted in the Chinese by the means of particles, but chiefly by the position of words, by grouping together some words in a certain fixed manner, and no otherwise; or, in other words, the language consists in a certain number of, so to say, stereotyped phrases. This is the case with all the dialects of China; the consequence is, that the learner has no rules by which to form a phrase, as he may find it necessary, as is the case in the study of other languages, but he must learn so many set phrases, and use them in one fixed manner, or else he will not be understood.

But the greatest difficulty one encounters in learning any of the dialects of China, lies in the pronunciation. The pronunciation of some of the consonants and vowels is difficult enough, so that some appear at first, at least, to be almost unintelligible. But this is not all ; the Chinese, as it is well known, is very much deficient in distinct words—that is, in different and distinct combinations of sounds constituting words. The most copious of the dialects does not possess, perhaps, more than five hundred distinct syllables or words—the Chinese being a monosyllabic language, representable with the letters of our alphabet. This number is multiplied by certain inflections of the voice in the pronunciation, say by three, so that the whole aggregate of distinct words—distinct, it must be remembered, to a very fine ear only—does not amount to more than fifteen hundred ; hence, as it may be supposed, the number of homophonous words is truly prodigious.

The inflections, to which allusion has just been made, constitute the famous *tones* of the Chinese language ; they have nothing to do with what we call accent. The words being monosyllables, the rules of accent cannot, of course, be applied to them ; the tones or inflections are something like the stress or emphasis laid on certain words in public speaking. There are eight such inflections in the Shanghaic colloquial, but not all the sounds have this number ; some have half this number, some have only three, some two, and some only one. However, each sound must have one of these inflections before it can constitute an intelligible word ; it forms an integral part of the word. If the tone is missed, the sound will mean something else, or nothing at all ; for instance, the buzzing sound represented by *sz*, may mean a teacher, water, the number four, time, affairs, scholar, etc. We would suppose it to be one and the same word, but having so many meanings ; but, since when it means teacher it has one inflection, and when it means water it has another, etc., it actually forms, on account of these inflections, so many distinct words. One who desires to speak the Chinese intelligibly, must, therefore, pay the strictest attention to these inflection tones, which implies a great deal of practice and patience.

Besides the local dialect, a missionary, who is desirous of having his missionary work not circumscribed by any obstacle on the part of language, is also obliged to study what is called the *mandarin dialect*, which is the colloquial of some provinces, and which is spoken by all the officials, and more or less, also, by merchants and literary men all over the empire. Especially is the knowledge of this dialect necessary to such missionaries as intend to itinerate in the interior ; to which, according to all probabilities, a way will before long be opened.

And last, but not least in importance, and certainly the first in point of difficulty, is the literary or book language of China to be mentioned. This

language, although to all intents and purposes a dead language, is after all the language of China. In it the Chinese write their books, pamphlets, and letters ; in short, everything which is done in the way of writing and printing, is done in this language. It contains a literature which, in point of bulk, cannot be surpassed by any other in the world. It contains the earliest records of the nation, and encloses all that which this singular people has thought for the last four thousand years. A missionary without a respectable knowledge of the book language of China, will find himself very much circumscribed in his missionary work. He could not reasonably expect to have any access to the educated Chinese, who constitute a very large proportion of the population. The Chinese literary man, who is perhaps the greatest pedant to be met with, and who dotes very much on his *classics*, would hardly respect a foreign teacher who should not be able to talk scholastically, according to his ideas—that is, interspersing the conversation or the sermon with copious quotations from the “ring” or classics. We may call this useless pedantry, but it must not be forgotten that the faithful missionary must endeavor to commend the Gospel to all classes of men, and he must, as much as he can, remove all obstacles which may obstruct his way to any class of individuals. The great apostle to the Gentiles may serve as a model, also, in this particular. When preaching Jesus Christ to his countrymen, he adopted that mode of argumentation which was most likely approved by his former teacher, Gamaliel, and all the learned members of the Sanhedrim ; but when proclaiming the Gospel on the Areopagus to the disciples of Plato and Zeno, he did not hesitate to quote heathen authors. He was truly to the Jews a Jew, and to the Greeks a Greek.

Besides, the Chinese literary language is the embodiment of the Chinese mind ; its literature exhibits the mode of thinking of the “Celestials ;” and one of the things with which a missionary should endeavor to become thoroughly familiar, is certainly the mind, the spirit, and the mode of thinking of the nation in whose midst the Lord has called him to proclaim his Gospel. But without a competent knowledge of a people's literature this could not be done ; and, I venture to say, that without a knowledge of the written language of China, a thorough knowledge of any of the dialects, even, can hardly be acquired ; for in idiom, and in the general laws of language, the latter differ very little from the former. There are, indeed, some who have acquired quite a good knowledge of the spoken language, independent of the written one, but these are very few.

Now, the study of the book language of China is, in my humble opinion, the most difficult part of what a missionary to China has to do, in the way of linguistic study. First, it has all the difficulties and disadvantages one meets with in the study of any other dead language ; but then it has difficulties peculiar to it alone. The written Chinese language, as it is well

known, has no alphabetic writing ; each idea is represented by a different sign, each word has its own representative in writing, and hence there are as many distinct signs as there are ideas, particles, and proper names in the whole range of Chinese literature. These amount, according to the adepts in the language, to some fifty or sixty thousand. It is true that one fourth, or even fifth, of this number will be quite sufficient to answer all practical purposes, but think even of eight or ten thousand different characters to be committed to memory ! It really looks very formidable. However, many have acquired a good knowledge of the Chinese written language, and, so far as I can judge, it can be acquired by persons of ordinary capacity ; but *extraordinary* diligence is something which cannot be dispensed with ; great patience and perseverance are most necessary. A missionary who has gone out, or wants to go out to China, must fully make up his mind to be engaged, the first five years at least, in very laborious study. It is very hard work, but it must be done. It is, properly speaking, the only door by which he can usefully enter upon his field of action.

I suppose that there are some wrong apprehensions entertained by some people at home, with reference to the self-denying life of a missionary. They suppose that it does, or at least that it must consist in divers wants and privations, and extraordinary mortification of the body. They are very much mistaken. A missionary in China can live as comfortably as any clergyman at home ; the salary which the Committee allows is quite enough to enable one to live comfortably and respectably ; and, indeed, there is no reason why a missionary should not be supported by the Church in such a manner as would enable him to live comfortably ; on the contrary, privations in a missionary's life will defeat the object of his going out as a missionary. Health is a very precious thing to everybody, but more especially to a missionary, and, without being adequately supported, he will find it very difficult to preserve his health in an eastern country. On the score of the comforts of life, then, I suppose there is no self-denial in a missionary's life, and indeed there ought not to be. But still, a missionary's life is, and *must be*, a self-denying one. The faithful servant of the Lord in every country, but especially in a heathen field, must crucify the flesh, must exercise himself in self-abnegation, must regard himself as wholly at the disposal of his Lord and Redeemer, so that he should be ready even to sacrifice his very life for the glory of his God and Saviour. And there is ample occasion to it in a country where the devil seems to reign supremely, where he succeeded to his heart's desire to entrap the children of men with his hellish craft and devices. To labor for years with all faithfulness, without any apparent fruit, is enough to dishearten the most zealous preacher of the Gospel, and discouragement is one of the greatest sources of internal struggles, and internal sufferings are surely the worst of sufferings. Such feelings are natural ; they rise up against

one's own will ; they cannot be prevented—as little as the pain consequent on one's striking his foot against a stone. And what, under such circumstances, is the missionary to do ? Why, crucify the flesh, suppress all the unpleasant feelings arising from apparent want of success, look unto Jesus, who left us an example, also, in this particular. He came to his own and his own received him not.

And there are other circumstances connected with the life of a missionary which render it eminently a self-denying one. The study of a very difficult language, such as the Chinese, is in itself a great source of vexation of spirit ; it requires a great deal of self-denial on the part of the learner—without it there can be no prospect of success. But I have already extended this letter beyond the due limits, I must therefore conclude with assuring you that I am, as ever,

Truly yours in the Lord.

REPORT OF REV. DUDLEY D. SMITH.

SHANGHAI, *April 3, 1860.*

DEAR SIR : Since the arrival of our company, near the close of December, last, the study of the Chinese language has been, of course, our chief employment. On apportioning us among the brethren already living here, Mrs. Smith and myself fell to the care of Mr. and Mrs. Syle.

You have long ago heard of the sad loss which we and the whole mission have suffered in the death of Mrs. Syle, only five days after we entered the house. It was a most mournful entrance upon our new work, and the sad bereavement of our dear brother cast a dark shadow on our hearts. But so it seemed good to our wise and merciful Father, while calling new laborers into the field, he has taken to her rest one who seemed most useful, teaching us, very solemnly indeed, our duty “to work while it is day.”

Some weeks elapsed before we got all our things from the ship, and were settled in our new home. Then we had a few days' instruction from a teacher, but the Chinese New-Year, their only universal holiday, coming on, we were again without help. Ten days later our present teacher was engaged, and after a few polite bows he began with us. From that time (the first of February) until now, we have regularly spent a good portion of the day with him, hammering away at this great language. We feel that we are making progress, though it is but slowly. Very lately I began to find our teacher's meaning becoming more easily understood. He, with customary politeness, tells me I will “soon learn.”

Of course I can make no guess as to the time when I shall be able to preach publicly to the Chinese, but trust that before two years are passed to be fully in the field.

Our friends at home constantly write to us, sympathizing with (as they suppose) our disappointment, in that the rupture between China and England has virtually closed the country against our going further inland; but they forget that we are not *ready* to go into the interior, and even if it were open, could do nothing better now than stay here and acquire the language. By the time our tongues are loosed we trust the way will be clear. Thus, the troubles of the country do not *yet* affect our usefulness. But, indeed, speaking of troubles, we are in the midst of "wars and rumors of wars." At this very time there is much excitement here. The city of "Hang Chow," not a hundred miles away, has been captured by the rebels, and retaken by the Imperialists.

The people of Shanghai were fearful lest they should also become the victims of the rebel army. Frightened and perplexed by the various reports which floated everywhere, many of them moved out of the city. They were hardly reassured when the English and French ministers here agreed to protect the city, with their soldiers, against any attack. But amid all this fearful state of panic, it was most pleasing to learn that our little band of native Christians were not affrighted. "God," they said, "would take care of them."

The troops from Europe are daily expected, and then we will know, perhaps, something of the result of things. A report has reached us, during the past week, that the Chinese Emperor is again willing to treat with her Majesty's government.

I have several times been into the Chinese city. The grotesque appearance of everything impressed me strongly. Several times two or three of our number would go in on an exploring expedition, and come back with our minds and hearts full of strange thoughts.

I have seen several of the temples, with their huge, gaudily-painted gods stark and stiff in their cold, cheerless abodes. The keepers of these temples were polite, and showed us all that was to be seen. One old Bonze, knowing us to be missionaries, gravely informed us that our Saviour was the manifestation under which Buddha appeared to the Western world. How painfully does everything of heathenism fall upon a Christian heart.

I have also been much impressed with the swarms of people which we meet everywhere; the land teems with human beings. The people seem to be very industrious; indeed, otherwise I see not how they could exist. Every foot of ground is tilled, and every species of occupation seems crowded with its peculiar workmen.

A feeling of deep and continual pity for these poor heathen people, is the ruling one of my heart, when looking at or thinking of them. They are so poor, and cold, and badly fed, and then are so deeply sunk in their superstitions, that it cannot be strange that they are miserable. Their condition, physically, is bad enough, but compares not at all with that of

their spiritual nature. The beggars (of which there are many) are the most abject human beings I ever saw. Passing through a narrow alley, one day, I suddenly came upon the body of one, dead. Cold and hunger had done their work! A cloth was thrown over his face, and he lay in the path until the proper person came to remove him. It was a painful sight, and I was glad when I could get away.

I am glad to say that we are now in very excellent health. The fine spring weather is sweet and pleasant.

April 5th, 1860.—Since I wrote the foregoing I have again been into the city. Yesterday was the beginning of what the Chinese call “Tsing Ming”—a season devoted to the worship of their deceased parents and ancestors. I saw a great procession, composed of motley-dressed individuals, gathered for the occasion, bearing gongs, which they frequently struck; banuers, gaudy umbrellas, and in the rear, bringing up the procession, an immense sedan, in which was carried the tutelary deity of this place, a huge, glossy, scarlet-colored idol. This object of worship was paraded through a great portion of the city, the whole affair conducted with the usual Chinese absence of formality and dignity, and again brought back to the temple where he is kept.

I happened to be near the temple when he arrived, and saw the ceremony of re-installation. His face was turned toward the crowd; the attendants then presented themselves, and made what I suppose were their reports, retiring for others to do the same, and then they all bowed themselves on the knee, and three times inclined the head. It was a cold, heartless ceremony; much incense was burned. It was saddening to see such a performance, and old and young bowing down before a block of wood.

The ceremonies were hardly over when (very pleasing to see) one of the older missionaries mounted on a little elevation, and preached to the idle crowd something which was far better than anything they had heard or seen that day. I felt that much was in store for me when I shall be able to do as he did.

Trusting to hear that the Committee are going to send out more men to take part in this great harvest,

I remain, yours sincerely.

1 1 PORT OF REV. ELLIOT H. THOMSON.

SHANGHAI, CHINA, Dec. 20, 1859.

“We sailed up the Yang-tse-kiang. The pleasure of our arriving safely at “the haven where we would be” was somewhat impaired by the news that the interior of China was again closed against the missionary.

Still we were in China, where we could work and prepare ourselves to be ready whenever the gates were thrown open for us to enter ; an event which we trust will, ere long, be realized. But be it as it is, there is work enough, right at hand, far more than we, and many more, could do ; in the city of Shanghai, and the neighboring towns and villages, with all their, not thousands, but their hundreds of thousands, of souls.

The first Chinamen we saw was the crew of the pilot-boat, a rough, ragged-looking set of fellows, that seemed to come up before us with the question, "Are you ready for the work that such as we will present to you?" The appearance of the country, although it was nearly mid-winter, was far more pleasing than I had anticipated. It was one dead level for miles and miles, yet the numerous clusters of houses, all surrounded by groves of trees, and the many curiously-shaped mounds that are seen in all directions, relieve the monotony very much.

22d.—We went ashore, and were most heartily and kindly welcomed by all of the missionaries, those of the other missions, as well as our own, congratulating us most sincerely on our arrival at the field of our future labors.

The foreign settlement here is quite a large town, and one of the first things I did was to walk over, under Mr. Keith's guidance, to take a look at it. Many of the residences of the merchants are very large, and quite handsome. Nearly all have that seclusiveness of appearance about them that seem so common through all the East. The houses are generally surrounded by high walls, the tops of which are often armed with sharp iron spikes, to impede the ingress of intruders.

25th.—To-day was Christmas day, and our first Sunday in China. It was a pleasant coincidence that the first day we should join in worship with our Chinese brethren, should be on the day which we keep in commemoration of our Saviour's birth. So that we joined with them in commemoration of his birth, and also in that feast which he has appointed to us as a memorial of his death. And I doubt not that many an earnest prayer ascended to the throne of grace from our hearts for each other.

In the afternoon I walked with Mr. Keith into the city, where he was to preach ; the walk to the church in the city, required us to pass along some of the greatest thoroughfares. The appearance of everything, in a large heathen city, on our own Sabbath day, is, to our Christian feeling (there is scarcely a better word than to say) bewildering ; here is all the haste and buzz of trade, the showing of goods, the bargaining and buying, there seems to creep over you a feeling that something was wrong. First you are apt to feel it is not Sunday, then you remember, but these are heathen people, they know nothing of God, their maker, and nothing of his holy law ; they have no rest day wherein to worship him. There is no holy meeting in time, there is not rest of peace in eternity.

What a thought for a Christian heart ! Is there any responsibility resting on me as to this matter ? Let each one ask himself.

When we arrived at the church, the doors and outer gate were thrown open, and the people walked in. Mr. Keith read some passages of Scripture, and then spoke to them for some time ; some sat and listened, some would look on for a while, and then walk out. On some occasions they ask questions as to anything that may be said, and how they can get further information. Thus, the good seed is sown in faith, knowing not which may prosper. The word to the sower is, "Withhold not thy hand."

It was interesting to me, as a lesson, to know and see how the people conducted themselves ; for mere strangers and heathens, unaccustomed to our ways, it was surprising to see how orderly they were.

Jan.—To-day I was present at the examination of the boys in the boarding-school ; it was a most interesting one.

The boarding-schools at present are unquestionably the most promising work of our mission, and I trust that they will continue to be fully sustained. I would like to say more of the manner in which the boys acquitted themselves, but I hope, ere this you have had full mention of the present condition and prospects of the school. It would have been truly gratifying to any one to have been present.

16th.—It was not until to-day that I can say I began to be really settled, for on our arrival the spare room of the mission buildings was pressed to its uttermost capacity to receive our large party. It was not until after this date that I was again enabled to set to work at the language. I say, again, meaning, since studying under the Bishop on shipboard ; we find what we did then, a great help, and I only regret that I did not accomplish more.

Previous to this time we have been in a rather unsettled state as to our location, if I may so speak, and consequently could not have our teachers with us.

But we hope now to get to work on the difficulties of the language. As to what they are, of course, I at present can say but little, nor need more be said, than has already been written on the subject.

It would seem, though of course the difficulties are greater to some than others, yet, with patience and perseverance, there are but few who cannot attain a sufficient fluency in speaking to teach, by the help of the books already printed, the great truths of our holy faith, one God, the Creator ; man, a sinner ; Christ, the Saviour. Still, that the language is a very easy thing I would have no one to suppose ; that it is an insurmountable difficulty, is not the case.

23d.—To-day I was present at the two confirmations held by the Bishop. There were thirty-three confirmed, and we, who had just arrived, had set

before us, as it were, a reason for strong hope, and also an example of what had been done, that we should go and do likewise, and I sincerely trust that many of us shall yet see hundreds where now there are tens ; but we know that the increase is not for us to give, but ours it is to do, and would that the prayers of our brethren at home were ever going up, that we may have grace and strength to do our duty faithfully to our Master and his church.

The 23d of our month, being the eve of the 1st day of the Chinese new year, and one of the great holidays, another missionary and myself went into the city about midnight, to see it on such an occasion.

The stores were all open, and many of them quite brilliantly illuminated. We passed through various streets, and although it was their great festal season, yet all was orderly and quiet ; there was none of the boisterous scenes that are witnessed in many of our cities on any holiday occasion.

This was also the special night for idolatrous worship, as it is on this night the mandarins go from temple to temple to pay what might be called their respects to the various idols. We went into several of the temples. There were the horrid-looking idols, arrayed in all manner of the most brilliantly colored robes, and around them were the candles and incense burning, causing the place to be filled with a suffocating odor, the clouds of smoke, the appearance of the idols and all, gave the place the most hideous and ghastly air ; it seemed not only truly where Satan reigned, but where he dwelt. It is truly a sickening sight to see the poor souls that are thus just held captive by Satan at his will.

24th.—This being the Chinese new year's day, our teachers and all class of employés have holiday for a week or eight days. I have employed myself in writing out the morning service in the Romanized Chinese, which I was enabled to do by the kindness of Mr. Syle ; this gives us the sound of the Chinese characters in the Shanghai vernacular.

Feb. 1st.—We cannot well forget that we are in a heathen land even when in our room, shut out from the sight at least ; for, even at our prayers, we can hear the sound of the gong in some heathen ceremony.

Yet, even now, the sound of the Christian church bell has begun to be heard in this heathen land. And it should be a cause of no little thankfulness to those who have the missionary cause at heart, to feel that they have been, in some measure, instrumental in placing in the midst of a heathen city a building where daily a Christian church bell is heard calling the passer-by to come and learn of the true God, and Jesus Christ, whom he has sent. "Ho, every one that thirsteth."

Let us pray that day may come, when, even the gong, that is now sounded in idolatrous worship may be sounded to call together the worshippers of the true God.

16th.—To-day I began a little (it could scarcely be called teaching) of the

missionary work, strictly so-called, though, of course, the study of the language is such in fact. One of the older missionaries gave me the hearing of the catechisms in one of the day schools, and also hearing the scholars read in St. Matthew, and questioning them on it ; as far as my very limited vocabulary would go, a part of my duty also was to lead the school in the morning prayers. It was a pleasure to me to do even this small amount of work, but it seemed a beginning. And the opportunity thus afforded, will, no doubt, be of great benefit to me.

21st.—I began a Bible class with Chinese boys in English ; they are boys belonging to the boarding-school. At present they recite from the Acts.

March.—I have been most of the month busy from day to day with my teacher. The season has been very wet, preventing much out-of-doors observation. Toward the last of the month, not feeling so well, I took my teacher out with me to walk, and to talk Chinese with me, and to help me out in puzzling over the shop signs.

I did not get as much conversation and information from him as I wanted. He seemed a little embarrassed to be seen walking with a foreigner, and I half suspected he also thought there was not much Chinese to be got out of me, when we began on a new set of subjects. On the 31st I took him up the river with me in a boat, this seemed rather an improvement, and we got on rather better. He told me of a large town a little farther up the river, which I hope in time to visit.

The above I send as just a few things that I jotted down as the time passed along.

I remain, respectfully and sincerely yours.

AFRICA.

JOURNAL OF REV. H. H. MESSENGER.

Feb. 14, 1860.—After necessary arrangements, started on a journey up the Cavalla river. Had but five persons to go with me ; three of these Christians, and two not. Took, also, three of the large boys from the school to assist in getting boxes, &c., to Dūma Lu, the place where we take the river, about four miles from Cavalla station.

On reaching this place, found that the canoe I had engaged some one had taken away. Was put to it then to get another suitable. At length got a very large heavy one to go until we could find a better. Took the school-boys to bring it back. So started. Had a good sail, but it proved of little account as the wind either blew not at all, or else the wrong way.

Soon reached Hening [station, and called a few minutes to see the teacher, Hutching. Could get no canoe there, and so pulled to Gitetabo, where we stayed over night. Several who have been trained in the mission live here, on the opposite side of the river. Judged it best to go to the head man to get a house for myself, so as to have plenty of room. He received us most kindly, and seemed desirous of serving me in all things himself. He had fowls killed and rice cooked in abundance, night and morning, for us. I slept pretty well in a swinging-bed (or hammock) I had with me. Early in the morning had him assemble his people, and there I preached to about forty persons. Held some religious exercise on the evening before with my company and the Christians on the opposite bank.

Got off about 9 A. M., taking all the boys, as I could get no suitable canoe there. Was greatly surprised to find no wind, inasmuch as we have so much on the beach, but there was but little current, and the boys pulled along finely. About 2 P. M., a small-looking cloud came up and rained powerfully. We soon got to a town, but not without a thorough drenching—umbrella being of little use in so hard a shower. In a small hut, amid children and smoke, I managed to get a little dried off. There were no men in this town—all cutting farm. I had not been there long when a woman came and took my hand to pull me after her, at the same time beckoning to her mouth to show me she had prepared me something to eat. I partook of some boiled squash, which I thought very good, but ate little of her rice. My company soon finished all up, however, and a great pot of cassadas besides, which we had bought in the morning and cooked there. I sent the woman a little present when I went to the canoe.

I was desirous to get to Tebo station, where I had sent some men to saw timber, and so pushed on without stopping. Was compelled to come to a stand, however, by a fever and severe head-ache. Reached a trader's house at Nyinemo. He is a Christian and has a pretty large house. I went at once to bed, hardly knowing where I was, and having my adopted boy, Harry, put cool wet cloths on my forehead, I soon fell into a sound sleep and did not awake till perhaps 10 o'clock, when I heard some one praying in English, which seemed a very pleasant thing to me away there among heathens. The man of the house was having prayers with my company. My fever was gone, and I felt pretty well.

Feb. 16.—After breakfast went into the town. They were making a town greegree, so I had a pretty large congregation. I spoke to them of my errand to this country. I then talked to them of the greatness of God His power, wisdom, omnipresence, especially goodness in that when man had sinned, and gone far from Him, He sent His Son to redeem him. I told them that I knew it was natural for all men to trust in something, inasmuch as every one felt his weakness; that when men learned about

God, they generally trusted in Him ; but if they did not know Him as being able and willing to help man, they would certainly have something else to trust in ; that they had not heard much about God, and so they trusted in greegrees ; but that now I told them God's word, and He would hear every earnest prayer they would make, and if He did not answer it in the particular way they wished, it was because He, in His great wisdom, saw best to answer it otherwise. I then urged them to have nothing more to do with greegrees. During my talk there were frequent expressions from some, especially the king, of "hauhte, hauhte," "true, true." I then left them, but I suppose they went on with their fooleries all the same, for "country fashion" to them is more than all the reasoning that can be brought to bear upon them.

We got a late start there, and paid for it afterward, for before we got to our catechist, Kinckle's, a far heavier rain overtook us than that on the day before. We were near a town, to which some of us hastened, and before I knew it, a part of the boys had taken canoe and all off two or three miles to Kinckle's, to send back after the rain was over and get me. The people in this town received us kindly, but manifested a great desire to examine me to see really whether I was flesh and blood or not. So the whole town busied themselves feeling and smoothing my hair, feeling my hands, examining the texture of my skin, all the time expressing great astonishment ; then every one must take a turn trying to mumble out my name, which was Messaga and Messajo, and anything but the proper pronunciation. I told them what I came to their country for. They begged me then to tell them about God and Christ. I talked to them a long time, as it still kept raining. I also talked to them of other things, all of which greatly astonished them, especially as I had been able on the way to shoot a large monkey out of a tall tree. I showed them my shot and asked them if they knew anything about such a metal around them. They said they did not, and were greatly puzzled when I melted some and poured out before them. Meanwhile a meal was prepared and I must eat. Also a live fowl was brought and presented me.

Before I left, they wished to know why I could not come and live with them. I told them I had to go further up the river where a house was already built. They begged me to stay with them. I told them they must beg God, and I would write to my country to tell their wish, and I hoped some other one would come to tell them God's word. O, in my soul, I wish it ! what a field of labor ! Poor people ! like little children, ready to look up to one as to a father, for teaching and direction. O my brethren, is it a time for you to sit down in your ease and enjoyment when Jesus bids you give the gospel to every creature, and here is a great host of people who trust in all sorts of abominations, because they know not in what to put their trust ?

When at last I got to Kinckle's, I found myself not yet dry, and my clothes in the box completely soaked. Feared very much I should have fever again, but felt quite well all evening.

Feb. 17.—Slept pretty well, and arose much refreshed. It seemed so damp and cloudy that we did not start till eleven o'clock. Desiring much to get the large mission canoe which the Kabo people, opposite Webo, had taken from some employer to bring rice, I had the boys hasten there. We had some tugging and pulling to get over a part of the falls (only a place where the water runs very swiftly among rocks, but nothing to the larger cascade further up.)

We came up to one of the Kabo towns (a very small one) at the foot of Mount Pàn, on the east side, and all walked up the bank. There was the fine canoe pulled away up close to the town. I walked up to the town gate and thought it very strange to find it shut. I rapped, expecting entrance. It was asked, "who was there?" and answered by one of my men, "a foreigner." At the same time some one looked through the crevice and saw several Grebos with me. They then shouted out, "No Grebo must enter their town." I tried to get some conversation, but in vain; men, women, and children, seemed to unite in making the most noise possible. They rattled their war-rattlers (a piece of iron so made as to have a round loose piece inside, on the principle of a sleigh-bell), and although all their men were within, yet they beat their palaver drum, as though they would call ten thousand to their aid. We tried to get them to understand that we would go and not disturb them, but I suppose they could not hear. We went down and got in the canoe, and had gone a few rods when they rushed upon us, like madmen raving, demanding us to come back, and saying they would fire on us if we did not at once. They all held their guns cocked, about twenty-five or thirty of them. It seemed that they were bent on our destruction, and for a moment I felt the war-spirit rise within me, and I thought to descend from spiritual to carnal weapons. I had in my hand a double-barrelled gun loaded well with buck-shot, and feeling not the least agitated, I should have taken deliberate aim, and, perhaps, with one or two falling, the rest would have run. But a better spirit prevailed, and I determined to trust all to God, feeling, too, most perfect assurance that we should not be hurt; so I urged my boys to go back, which they did. As we walked up the bank the savages surrounded us with anything but a pleasant appearance. They now brandished their cutlasses and each seemed to vie with the others in making the loudest and hardest threats. Some said, "Kill all and take their things." Others said, "Kill all but the Kòba." Others again, "Kill the two who were not members of the mission." I held out my hand to the chief man (king as they term it) but he shook his head and intimated that he could not shake hands yet. So the fury went on, every one shouting and yelling. I beckoned with

both hands for them to be still, and, finding I could do nothing, I took a seat in their midst, having perfect coolness and command of myself, for I knew that God was looking on. O ye that scoff at the idea of a humble trust in God, how would you feel in the midst of enraged savages and cannibals, with no trust in Him who can rule even the hearts of wicked men!

Presently I saw some beckoning to me to keep quiet, and they would have it all right soon. So there was a striving among themselves. After, perhaps, half an hour, I was able to begin to speak so as to be heard. I told the king I was a stranger in the country, and had come to see him and his people, and that I was very much ashamed of the way he had received me. He said it was not for my sake they had acted so, but I had brought Grebo men, whom they hated. I should have brought Baboes. I told him I did not know that, and at any rate how could I bring men that could not understand me, and as I could not speak his language, how would I communicate with him, the thing was impossible. And when he could not answer, I asked him about the canoe, and as a man who pretended to do what is right, he would give it to me without further trouble. He said they had taken it from their enemies and could not let it go. I told him how wrong it was to treat me so, and that he could not expect me to be friendly and visit him if he acted so. He said when their difficulties were settled I could have it. So we came away without any loss or even a hair of our head singed. God can deliver out of the paw of the lion, and the paw of the bear, and out of the hand of the uncircumcised Philistine.

We then went across to Vinh, where having left paddles, &c., we walked to Bohlen station, on the road (path) to Nitie Lu. Here were my eyes and heart refreshed by seeing a small, little frame house, standing on an elevated place, fronting southward, in full view of Mount Gero, whose top frequently retards the clouds. Beautiful place! I admire the choice of the Bishop. The view all around is a continued feast to the eyes. The mountains and hills, the valleys and streams, the Cavalla river winding its course among the hills, coming from the northeast and passing between Mounts Panh and Gero. Towns nestled in on the sides and summits of hills, Nitie Lu, perhaps, passing all in height. Delightful! May the Lord take rightful possession!

With regard to health, I have no doubt it will meet our expectations, for if any one place in Liberia is healthy this surely will be that. The air is as sweet and pleasant as any I ever enjoyed, and, without taking any medicine, I continued to get fresher and stronger till I came away. I could have wished to remain longer.

The only difficulty is the bad road from the river. But this I hope in time to remedy to a great extent, by cutting one the most advantageous, and by means of native help and oxen, improve it so much that I shall

not feel the inconvenience which now seems so great. And I hope horses will live well here, so that things may be easily transported over this short distance. How trivial this will seem in America, where to say the word is having the thing done ; but let one come here, and after hard rowing for three days, land his goods on the side of the river, and then set about hiring natives to carry them up and down steep hills, over a narrow, winding path, with not a wish or a care in them about them as to whether they were delivered whole or smashed in a hundred pieces, and then the difficulty would be realized, especially if the things were his own, and in case of loss six months must elapse before they could be replaced.

It was very damp in the evening, as it had been raining, and I slept at Brownell's, but was greatly disturbed by rats, so that I hardly slept at all.

Feb. 18.—Found our catechist with a fine little school of seven scholars, who seem to be doing well, both in manners and books. Had prayers, and after breakfast went to take a more careful survey of the new house and surroundings. Found it complete as to its outward appearance—doors and window-shutters, with locks and bolts (very essential things in this country) both floors laid and part of a partition up-stairs. The stair-way is very awkward, being only temporary, till an addition is made to the house. The partition is also designed to make a very small room for the accommodation of the Bishop, or the Doctor, when they make a visit. After observing the rich-looking soil, the location of the garden and fruit orchard, the inconvenience of water without a well or cistern (but the superior water when obtained) I went to visit the town of future labor, Nitie Lu. This is west of the house, perhaps three fourths of a mile. A considerable part of the distance, and that nearest the town, is very steep and rocky. I was tired out in getting to the top of the mount on which it is built.

All the town must follow me around, and as I went from house to house the crowd increased. I wondered why there was so much attraction in me, but when I reflected that if in America we had never seen a black man with woolly head, and all the remarkable difference in the species, we would think it the strangest thing in nature to see one. So it is a strange sight to them to see a white man.

Many hawks were flying about close over the houses, often darting down and taking a small chicken from somebody who had none to spare. I had a shot gun in my hand and held up and shot one, which astonished them beyond measure as being another new thing under the sun. They immediately began to prepare to make a meal of him, and wished I would shoot more.

After making a pretty long visit, and having many a friendly talk (as all were so glad I was coming to live with them), I returned to the sweet

little house, the only appearance of civilization in all that region, and greatly enjoyed the evening to myself. A number came along between sundown and dark, and had a considerable talk with me, one young man requesting earnestly that he might come to my school. He said he had no wife and nothing he knew of to hinder his learning book, and that if I would teach him English, he would teach me Webo. I told him when I came I would do all I could for him and his people, and I hoped he would be one who would learn a good deal, and become a very good man. He expressed great anxiety that I should hasten matters, and I told him how glad I would be to come at once, but that the Bishop had left me at his house and I must take care of it till he came from America.

I do long for the sweet, pleasant air of the mountains. The coast is so uncomfortable a great part of the year. The salt winds are murderous to the white man—the rainy season too. In the interior there are no salt winds to strip off the leaves as a severe frost, neither is the rainy season so marked and continuous, nor yet the dryseason without its constant refreshing showers. At this time it rains almost every day a shower of from five minutes to an hour, whereas the coast is parching up, not having one shower a month, sometimes not one in two months.

Here it is all a foreign missionary can do to live on his salary, for a part of the year his garden will produce nothing, but there there is not a day in the year that a person may not plant all kinds of vegetables with the confident hope of receiving abundant increase. If it was not for the great trouble and expense of getting things up the river, one could much easier live there for one hundred dollars less, judging from appearances.

Feb. 19.—(Sunday). Went in the morning to preach at Nitie Lu. There were, perhaps, two hundred to hear me, but many were at work off in the woods. I took that most accommodating text, i. e., the command of the Saviour to His apostles, to go teach all nations. I told them how I felt the command reaching to me, and I had come to teach them. How this was my business among them, and if I came often speaking to them they must remember this was my errand. That I hoped to have a school to teach their children, and they must try to see what a great thing this was and not expect to be paid for my doing them good in this way. I would try to tell them well what they must trust in, and then they must never be offended if I should be earnest in pressing this on them to the utter disregard of greegrees.

They seemed perfectly satisfied to have me come among them for this purpose ; but supposing no one trusted in, nor bought greegrees, what would the Deyabo do who made their living by making greegrees. I thought well to deal plainly, and so I told them I was anxious that the doctors should get on and live, and do God's word, and I would try to have them do so ; but if they wished to cheat them out of their money, and

give them back nothing but those foolish things, that could not see, nor hear, nor walk, and instead of taking care of others, could not even take care of themselves; that they ought either to go to work and get an honest living, as others, or else starve; that their greegrees were utterly worthless. I could show them by their bringing their most powerful greegrees they had, and I would burn them before their eyes, and however much they might burn and stink, not one could raise a hand to defend itself—all would go to ashes. They seemed to feel the truth of this, and said it was too bad that they had to pay a piece of cloth, or a gun, or sheep, goats, bullocks, and the like, for those things.

I found the king rather indifferent, but two men of considerable importance, very well disposed. One of them, named Kanama, had a fine dinner (in African fashion) prepared, and desired me to eat, but I thanked him, and told him my party might eat, and I would go to my house and eat something my good wife had sent with me.

In the afternoon we had Sunday-school at the house built for the school. The Webo boys not only read Grebo, and understand it, but also translate into their own language. I am greatly pleased with them, so far as I have seen. One named John Bohlen, a Christian boy, of, perhaps, fourteen, seems to be a most amiable, as well as trusty, boy. All of them seem to vie with each other to see how attentive they could be to all my wants.

About half-past four o'clock had the Christians come to the new house and then administered the holy communion to nine persons. Mrs. Brownell had not communed for more than a year. Holy, happy time! The mission house thus sanctified by the most blissful exercises of our holy religion.

During my stay there (alone at night) God enabled me to pour out my heart before Him that the station might be a great blessing to those heathens around.

Feb. 20.—Having sent word before me, I went three miles northwest to Tidieke, nearly the size of Nitie Lu. I had to climb hills, and ride on a man's back across good sized streams of very clear, swiftly running water, and wind about among thick bushes where the path led. At length I reached the place. A number of persons were sitting outside the town waiting my arrival. I only shook hands and said a few words to the head man, when he preceded me through the town at a slow gate, every few steps crying out, "the foreigner has come." Men, women, and children joined the company, and the head man had as many visitors about his house as he wished. After all had assembled I preached Jesus to them, Brownell being my interpreter. One most horrible looking man was pointed out to me as one above all others who delighted to eat human flesh. I was glad he did not offer his hand, for I could not bear to touch him. His

skin seemed to be thick and scrofulous, and with the inhuman expression of his eyes, he was the most revolting mortal I ever beheld. I could not help thinking how unspeakably efficacious is the grace of God which can make such beings humble and devoted Christians. What an entire and radical change must be effected when every principle of the human mind receives a wholly different direction !

MISCELLANEOUS.

MONTHLY MISSIONARY MEETINGS:

EDITOR OF SPIRIT OF MISSIONS :

Dear Sir :—The remarks in regard to missionary meetings, of your correspondent from King George county, Virginia, in the July number of “*Spirit of Missions*,” deserve the thoughtful consideration of every parish minister.

Such consideration cannot fail, I think, to result in the establishment in many parishes of regular monthly missionary meetings.

The efficacy of such meetings will depend very much upon the manner in which they are conducted. It is of the first importance to make them interesting to the people, and thus induce a full attendance at the meetings. But the congregation is not merely to be entertained ; the sympathies of the people must be excited, so that they will enter into the work heartily, giving their prayers, their efforts, and their money, freely to the cause.

I will give a brief outline of the plan pursued, with excellent effect, in a missionary meeting held on the first Sunday evening of every month, in the town where I reside.

A number of lay members of the church are appointed to collect information in regard to missionary operations throughout the world—a separate mission or subject being assigned to each one.

The pastor presides at the meeting, which is opened by singing a hymn, prayer is offered, then the pastor gives some interesting facts in regard to missions, or makes some suitable remarks, occupying, perhaps, five minutes. He then calls for reports of missionary intelligence, naming the mission which is in order, when the layman, whose duty it is to procure information in regard to that mission, gives such intelligence as he has been able to obtain, states the wants of the mission, what progress has been made, speaks of the customs of the people, or narrates some incident of missionary or heathen life.

The pastor generally makes some comment on what has been said, then calls for the next report in order.

Several reports are given in the course of the evening, so that in one meeting a variety of intelligence is given, selected by a number of different minds, and presented in as many different ways—the pastor superintending, directing, applying all, and infusing an interest into the dryest statistics even.

One tells of Missions in Africa, another in China, another in Polynesia, India, Armenia, among the Mohammedans, the Jews ; one tells of the state of religion in Europe, another what is doing among seamen, and so on. All are kept alive and interested in the whole missionary field. "The field is the world."

These meetings are always crowded ; all are on the alert to hear the various reports ; and the interest in the missionary work and contributions to the missionary cause have been greatly increased thereby.

Your correspondent, "H. R. S." truly says, "The people generally are not fully informed in regard to the missionary work." The above plan is an excellent mode of informing them.

B.

Acknowledgments.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from June 15th to July 15th, 1860 :

Maine.

Bangor—St. John's Par. S. S.,
"Infant class for the Hea-
then" \$2 00

Rhode Island.

Newport—Zion Ch. Ladies' Mis-
sionary Soc., for Chi. 15 00
Providence—St. John's "Ladies'
Philanthropic Soc'y, for
Af., \$200; monthly col-
lections in Chapel for F.
M., \$6 08." 206 08

Connecticut.

Bridgeport—Christ Ch., a lady,
for Bassa Miss. \$10 00
Glastenbury—St. James. 2 00
Marbl'dale—St. Andrew's. 26 26
Newtown—Trinity S. S. 23 62
Stamford—St. John's, for Af. 95 00
Straford—Christ Ch., for Af.,
\$36 55, S. S. for do., \$46
88. 83 43

Trumbull—Christ Ch., for Af. \$7 76
"Grace" 13 00
Washington—St. John's. 12 74 \$273 81

New-York.

Bay-Ridge—Christ Ch. S. S. 76 61
Flushing — St. George's, "A
family offering," through
Rev. C. C. H., for Af., \$5,
Col'd S. S., \$5. 10 00
Goshen — St. James', through
Rev. C. C. H., for Af., \$49,
S. S., Miss W.'s class, \$5.. 54 00
Little Neck, L. I.—Zion, for Af.,
\$44 56, S. S., for do., \$17
03 61 59
New-York—Incarnation, "spe-
cial, for Chi." 124 79
"St. George's Miss. Chapel 8 27
"From "A friend to Mis-
sions," ½ 1500 00
"From Miss E. C. Jay, for
Japan 100 00
Ravenswood—St. Thomas' 31 87
South Yonkers—Mediator. 30 60
White Plains—Grace S. S., for
the T. S. Rumney Schol-
arship, Af., \$20, China,
\$15, Japan, \$8. 43 00

Whitestone—"Little Willie's
first offering for Af." ..
through Rev. C. C. H.... \$5 00 \$2045 73

Western New-York.

Avon—Children's Hoffman Soc.,
for Af..... 2 00
Buffalo—Trinity, a member,
for Af..... 5 00
Hammondsport—St. James'.... 4 00
New-Berlin—St. Andrews' 4 00
Owego—St. Paul's S. S..... 3 02
Palmyra—Zion S. S., 3 classes,
for orphan asylum, Af.,
\$15 91, from one class of
do., for Af., \$144..... 17 35
Rochester—Grace..... 40 40
" Trinity..... 51 00 126 77

New-Jersey.

Clarksboro'—St. Peter's S. S., for
Af..... 20 00
Elizabeth—St. John's Young
Men's Bible Class, for
China, to be applied by
Rev. Mr. Yocom..... 12 65
Middletown—Christ Ch., "Lit-
tle Mary's first self-earn-
ed dollar," for Af..... 1 00
Mount Holly—St. Andrew's Fe-
male Miss. Soc., \$5, for
Af., \$5 25..... 10 25
Orange—St. Mark's..... 95 00
Swedesboro'—Trinity..... 20 00 158 90

Pennsylvania.

Carbondale—Trinity S. S..... 2 20
Philadelphia—Nativity S. S., for
ed. two boys in Af. to be
selected and named by
the Bishop "Henry Mar-
tyn" and "David Brain-
erd"..... 50 00
" St. Andrew's, from Col'd
Female and Infant Sch.
of, for the E. T. Parker
scholarship, Af..... 20 00
Pittsburgh—St. James' S. S., for
Af..... 8 80 81 00

Maryland.

Frederick—All Saints' Par. \$40
25, Chi., \$20, for ed. of
female, Af., \$20..... 80 25
Prince Geo. Co.—St. Paul's.... 17 00
" Zi-n..... 5 00
Washington—Christ Ch. S. S.,
for Af. to be applied by
Rev. C. C. H., \$31, Mrs.
Fanny Thurston, \$2 50,
Miss Mary Gordon, \$1,
China, \$20..... 54 50
" Epiphany, for Af..... 81 57 238 32

Virginia.

Fairfax Co.—Theo. Seminary S.
S., for support of William
Sparrow, and a boy to be
named "James Homans,"
Af..... 60 00
" From "S," for Af..... 1 00

Gloucester Co.—Ware Ch. East-
er offering..... \$5 00
Greenville Co.—Meherrin Par.. 15 00
Lynchburg—St. Paul's, for Chi. 210 00
Middleburg—Emmanuel..... 37 50
Richmond—St. Paul's, for Af,
from a lady, \$10, "Little
Alice," \$20..... 30 00
Upperville—Trinity..... 15 00
Wheeling—St. Matthews, \$73,
S. S., \$75..... 148 00 \$521 50

South Carolina.

Charleston—St. Peter's, from
Mrs. C. C. Jenkins, for
Af., \$4, China, \$10..... 14 00

Mississippi.

Annandale—St. John's. 2 50
Carrollton Sunnyside—Fm. Mrs.
A. C. Perkins, sister, son,
and family, ½..... 3 00 5 50

Louisiana.

Thibodeaux—St. John's, from
colored members, for Af. 13 00

Ohio.

Cincinnati—St. John's, from
sundry persons, for Af.,
through Rev. C. C. H.... 10 00
Cleveland—St. John's, for Af.,
through Rev. C. C. H.... 12 00
" St. Paul's, for Af., thro'
Rev. C. C. H..... 65 50
Columbus—Trinity, for Africa,
through Rev. C. C. H.,
from Miss L. C. G., \$20,
sundry persons, \$5..... 25 00
Gambier—Harcourt Par. S. S.,
ed. in China, \$25, for St.
Mark's Hospital, Af., 18. 43 00
Marietta—St. Luke's, from la-
dies of, for Af. 10 00
Mount Vernon—St. Paul's S. S.,
for Hoffman Station, Af 131 06
Newark—Trinity, from Mrs. H.,
for Af..... 11 50
Zanesville—St. James', for Af.. 5 00 313 06

Kentucky.

Louisville—St. Paul's, from the
Rector, \$2, Mrs. Leggett,
\$3, Anonymous, \$10..... 15 00

Legary.

N. Y., Rochester—From the
Mumford Estate, through
G. H. Mumford, Esq., ex-
ecutor..... 2110 44

Miscellaneous.

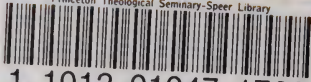
Anonymous, for support of Wal-
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Total since October 1st, 1859..... \$70,681 49

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